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The Orthodox Herald

Celebrating our 40th year

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THE SECOND DAY OF CHRISTMAS

Most of us are familiar with the carol "The Twelve Days of Christmas" and may well wonder if there is a parallel in the Orthodox Church. There is. The Orthodox Church has the seven days of Christmas and the days' special commemorations. The second day of Christmas is dedicated to the Synaxis of the Mother of Jesus, the Virgin Mary. Synaxis means a general commemoration of all who were with her on the day she bore Jesus, and today it extends to all who come together to glorify her and who celebrate this triumphant feast in her honor.

Down through the ages this day was celebrated with varying amounts of significance until it is virtually neglected today.

In southern Russia, the Virgin Mother was very close and real to the faithful. To honor her, they baked perogs (fish, meat or vegetable pies) much as they did for their neighbors who had just born a child. As they did take the perogs to the home of the earthly mothers, they took the perogs to the church which they felt was the home of the Virgin Mother. This was a very old custom and it was discouraged late in the 16th century by Metropolitan Michael of Kiev.

Salome visited the Mother and Child on the day of the Birth. In certain parts of Russia, the day was called Salome or Salomenedi in her honor as she was the first one to hold the newborn Christ Child. Her story is included in Chapter XIV of the **Protevangelion,** an apocryphical book which was written by St. James the lesser. The beautiful story tells how Joseph went to look for a midwife. By the time they had returned the child was born. The midwife left the place of birth after a time. She met Salome and eagerly told her that a miracle had happened — she had confirmed that a virgin had borne a child. Naturally, Salome doubted it and she went in to check for herself. Her doubts vanished and she held the newborn babe.

Salome is mentioned by name in a

Continued on Page 46, Col. 2



SENTIMENTAL JOURNEY

Last year we celebrated Christmas Eve in Uzhorod in the Carpathians. We found, in a miraculous way, that we had relatives in the area and were able to celebrate Christmas in their homes in nearby villages. We worshipped in the church which has been attended for generations by the Stroyen family. To add to all the festivities, it was the first year in which Christmas was declared a legal holiday and worship was truly free.

We were elated to be there and to find that so many of the customs and traditions were observed after being outlawed and denigrated for over seventy years.

The Christmas Eve dinner was much as we observe. Twelve different dishes were served. The one difference was in the fact that pickled or marinated green tomatoes were included. We found that the compote played a bigger part in the menu than it does in this country. In our home it is customary to serve it either with the kutia (grain pudding) or at the end of the meal as a dessert. There they

Continued on Page 45, Col. 2

HANDLE PROBLEMS BETTER

It is possible to remain contented even though causes for discontent remain in your life.

You may find this hard to believe. You may have convinced yourself that until a particular problem is solved, or changes take place in a situation or person, you will remain unhappy. This need not be true.

Sometimes the harder you try to solve a problem, the more difficult the problem is to overcome. Perhaps a better method of eliminating the areas of dissatisfaction from our lives is to place our attention elsewhere. The mind is capable of only one thought at a time. As long as your thoughts are diverted from your problems, the problems will assume a lesser role in your life.

When you learn to control your mind to the extent that you can direct your thoughts where you wish, you are able to place things in their proper perspective.

It is easy to become depressed and thus unable to function well if your mind is constantly focused on the negative aspects of life. Try for a time to take your mind off your problems and place your attention upon something that has no relation to them.

The more attention we give to a problem, the more important it becomes. An example is the person who desperately wants to lose weight. Their minds become consumed with the thoughts of foods — what they should and should not eat. They get hungrier and hungrier.

It is foolish to give a situation or a person the power to spoil your happiness. You must realize that you cannot always manipulate a situation or a person to suit you, or force them to behave in a way you want them to behave, nor should you do so.

If you have suffered a severe loss, it is only natural that your thoughts will dwell on this loss. Try to divert your attention to what is left instead of thinking about what you have lost.

Continued on Page 45, Col. 2

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CHRONOLOGY

December 1992

DIED: Matushka Sonya Labowsky of Olyphant, PA and Matushka Mary Semkoff of Chicago, IL.

WORLD DAY OF ORTHODOX YOUTH has been set for the Presentation on February 2 by SYNDESMOS, the International Orthodox organization with 74 organizations from 32 countries as members.

REMEMBER — **The Orthodox Herald** gift subscriptions are meaningful Christmas gifts for your friends to remember you every month of 1993.

DOLLS modeled on Biblical figures and suitable for preschoolers are being offered by Shepherd's Flock, P.O. Box 1213, Sunset Beach, CA 90742. The Holy Hero dolls are soft, no parts to pull off and are handmade. The Guardian Angel doll is especially popular.

THE UKRAINIAN ORTHODOX LEAGUE donated $10,000 to help establish a seminary in South America. At the present time help is being given to students who come to the seminary at South Bound Brook, NJ. The increasing number of applicants makes it more feasible to establish a seminary in South America.

ORTHODOX CHRISTIAN LITERATURE is being sent to all parts of the former Soviet Union by POMOG Russian Orthodox Church, 460 East Ave., Rochester, NY 14607. Every dollar sends one pound of literature. Good project for Advent.

SOME IDEAS FOR CHRISTMAS GIFTS:
The Orthodox Herald, P.O. Box 9, Hunlock Creek, PA 18621. $5 for year's subscription
Out of the Land of Russia, Katina Publications, Box 437, Huntingdon, PA 1665 . $12 for cassette sung American folk-style, accompanied by acoustic guitar. Dedicated to new martyrs of Russia.
CHURCH WALL CALENDAR, Fund For Assistance, 75 East 93rd St., New York, NY 10128. $6. Holy Days according to the Julian Calendar (Christmas January 7).
Christina Goes To Church by Maria Khoury. Holy Cross Bookstore, 50 Goddard Ave., Brookline, MA 02146. $6. Recommended for children under 10. Teaches about basic Orthodox faith and traditions.
Romania, Its spiritual traditions and culture by Bishop Seraphim Joanta. St. Xenia Skete, P.O. Box 260, Wildwood, CA 96076-0260. $11 for book which tells us how a nation's spiritual strength sustained it. Teaches about hesychasm-interior individual stillness so that the "still, small voice of God" is heard.
Artistic Unity of the Russian Orthodox Church by Jane de Vyver. Firebird Publications, 27 Menlo Park Dr., Belleville, MI 48111-2918. $10. Contains sections on Liturgy, icons, music and architecture with numerous photos.
The 2nd and 3rd Century of the Early (Orthodox) Church. Cassette narrated by Dr. Jane de Vyver. Same address as above $5.

AN EXAMPLE WAS SET by the Presentation (Romanian) Church in Akron, OH. It has budgeted $200 a month for one year to help support a designated mission parish.

A PHOTOCOPY MACHINE is much needed by Orthodox Seminaries in Eastern Europe. They are unable to afford books for the libraries or students. The textbooks now in use are old and tattered, many dating prior to the communist revolutions. New textbooks are copied and placed in the libraries. A special need is being considered by the Mission Center, Romanian Minolta Copier, P.O. Box 4319, St. Augustine, FL 32085.

IT IS POSSIBLE TO EARN a certification for religious education teachers in one year by correspondence from St. Stephen's Course, 358 Mountain Road, Englewood, NJ 07631. The course was formulated by Dr. John Boojarma.

PUBLIC RELATIONS for the parish was a very useful article printed in the October issue of **The Word.** Entitled ACORN, it has many suggestions. Write: The Word, 358 Mountain Rd., Englewood, NJ 07631.

MEDIGAP POLICIES are confusing to many. A free booklet can be some help in understanding your policy. Write Consumer Information Center, Dept. 59, Pueblo, CO 81009 and ask for Publication No. 518Y "Guide to Insurance for People with Medicare."

ONE HUNDRED YEARS AGO this December, Tchaikovsky's Nutcracker ballet premiered at the Maryinski Theater in St. Petersburg, Russia. This ballet is now considered a must at Christmastime.

THE ORTHODOX CHURCH IN ETHIOPIA is under seige. The first to be attacked by the new government was the Patriarch. There are about 20,000 faithful left here and the church is now ruled by a Synod of 5 metropolitans. This church is the oldest Christian Church in all of Africa.

ORTHODOX principles on missionary work is covered in a reprinted book now available from AMC, Box 4319, St. Augustine, FL 32085. Send $14.95 for "Eastern Orthodox Mission Theology Today" by Dr. James Stamoolis.

ALL 7TH GRADE students in Russia will be required to read Proverbs and the Gospel of St. Mark as well as classical Russian literature which has a Christian perspective.

A PART OF THE HOLY CROSS on which our Lord was crucified is being taken from Mt. Athos to Romania so that it can be a source of spiritual strength to the Orthodox Christians. The relic is approximately 12 inches long and bears the mark of one of the nails which went through the Lord's hand.

AMONG THE NAMELESS

"What were their names?" a childish voice interrupted the Christmas story narration.

"Whose?" queried the teacher, whose mind was on the next exciting incident.

"The shepherds who saw the angel."

"Why, they were nameless," the teacher answered slowly, thinking it would take a child to notice the absence of names.

Why were the shepherds nameless in the scriptural account? We don't know. But their names were certainly known to God, who chose them for an important mission in carrying out His plan on the night of His Son's Birth as a baby.

The shepherds were probably caring for lambs which would be sacrificed during the Passover. Their routine night of watchfulness was interrupted by the angel's amazing announcement. "I bring you good tidings of great joy ... for there is born to you this day in the city of David a Savior, who is Christ the Lord." (Luke 2:10,11)

How did the shepherds react? At first they were terrified by the angel, but their fear quickly changed to curiosity. They did not doubt what they had seen nor hesitate to act on their experience: "Let's go to Bethlehem now and see this thing that has happened, which the Lord has told us about." (Luke 2:15)

As soon as they had seen Mary and Joseph and the Babe, they hurried off to share the news with others. They made widely known what was said to them about this Child." (Luke 2:17)

We live in an age when the extraordinary has become commonplace. Our weary world seems to have seen everything and heard all there is to know. It takes a child to ask a question about something we have not even noticed. The story of Christmas is too familiar to us. We half hear it.

But these shepherds, who are nameless, shared the good news. But more is written about them. It tells us in Luke 2:20: "Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them."

May the wonder of God becoming a baby grip even the most insensitive, sophisticated heart so that it reacts as did the nameless shepherds.

•Handle Problems

To repeat: You can entertain only one thought at a time. You will be much happier if you direct your thoughts along positive lines.

Some people find pleasure in a meditation period each day. Some Orthodox people find great strength in repeating the Jesus prayer. This gives them strength and peace. "Jesus, Son of God have mercy on me a sinner."

When I was very young, I was told to slowly say the Lord's Prayer and to concentrate on the word. This has helped me through many difficult moments.

During the time your attention was placed elsewhere, your troubles are momentarily forgotten. Therefore, not only did they lose their power to upset you but you have gained a sense of peace.

•Sentimental Journey

remove the dried fruit after it is cooked and the liquid that remains is diluted and used as a drink throughout the festive days. We found that a more diluted form seems to be drunk most of the year taking place of our Coke or Koolaid.

The homes and stores were not decorated as elaborately as we have here in the U.S. They had Christmas trees in the homes and hotels but the trees were very skimpy, obviously not grown in a tree farm, which prompted one member of our group to call them Charlie Brown trees. The houses were not decorated, but they sparkled. Everything had been cleaned and aired to welcome the newborn Babe.

The exchange of gifts is not as structured or lavish as it is here. There was no wrapping paper in evidence. But the spirit of Christmas was here bringing truth to the words that an abundance of "things" is not necessary to grasp the substance of the true meaning of this Holy Day — that God became man to dwell among us. "God is with us! Understand all you nations, and submit yourselves, for God is with us!"

But perhaps what impressed us the most was the religious traditions which had in some way been handed down and remembered and observed even though there was no religious education allowed for several generations. Many groups went from house to house singing carols. These consisted of adults as well as groups of children who wished to bring the joy of the Nativity to homes. They did not have the new toys which "Santa" brought to distract them. There was only one group which seemed to be sponsored. This group carried the miniature church shown in the photo, and the donations given to them were recorded in a book. Not only groups but upon entering any home individuals faced east and sang the Tropar of the Nativity; "Thy Nativity, O Christ Our God..." Upon reflection we were saddened to think that here in America, where religion has been free and not repressed, our children no longer know any carols let alone the Orthodox ones. Their knowledge does not go beyond "Rudolph the Rednosed Reindeer", "I Caught Santa Kissing Mamma", and "Here Comes Santa Claus".

The churches were packed with people for vigils, matins, hours, vespers, Liturgy, etc. Church services were the nucleus around which the Holy Days revolved. We know this was not for our benefit — because they didn't know we were coming! Truly here we found that Christ has been kept in Christmas.

PRESS FUND

Thank You (Spasebo) for helping us to keep publishing. Each gift is important, and each giver is remembered in our intercessions with our prayers of thanksgiving. Irene Allen, Nettie A. Jury, Alexandra Spanovic, Elsie McAllister, Andrew Belokopitsky, Anna Dragon, Joseph and Mary Pavluchuk, Ms. M. Oseniak, Margaret Burke, Dorothy P. Laskovich, Anne G. Wentovich, Albert and Olga Gessner, Aunt Anna Glovach, Lawrence Grivna, Barbara Rhenish, Dorothy Burochonock, Gordon and Laura Jones, Anna Kresa, Ethel Watlock, Bernice Wadyak, Stella Kadingo, John A. Sahonchik, Anonymous (8), Marvin Kiehl, Eugenia Pomerontzeff, John Lukachik, Frank J. Grivna, Mrs. George Tarasovich, Jr., Victor Sobolowski, M.D., Sonya Naryshkin Sobolowski, M.D.

Walter Zachary in memory of his parents Peter and Alexandra and brother Jon. William and Sophie Holak in memory of their parents Daniel and Anna Holak and Ignatz and Mary Timoschuk. Frank Pelak in memory of Philip, Anna and Helen Pelak. Doris and Paul Rusinko for health and happiness of newly crowned (2 Oct. in St. Nicholas Orthodox Church in Portland, OR) servants of God Roger and Susan. Father and Matushka Stroyen in thanks for His Comforting Presence.

Patience is the ability to count down when you feel like blasting off.

Dabs of Thoughts

For many men and women in our world today, Christmas is only a swift light in the sky of our darkness, as momentary as the sound of a carol on a winter night. The Christmas tree withers, the gifts are put away, the songs of Christmas end, and they return to darkness. They forget that they can have Christmas end, and they return to darkness. They forget that they can have Christmas in their hearts always. Christmas is an eternal fact of God. It means that we are now His children and that He came to live with us forever. May the joy of Christmas live in our hearts each day of the coming year.

A song of the Orthodox Church which is sung at the Vesper Service, "O Gladsome Light," is used in many non-Orthodox Churches at their Christmas candlelight services.

It is upsetting to find that so many of our young people do not know the Christmas carols.

Is there too much holly and not enough holy in our observance of Christmas?

As we enjoy the warmth of this Christmas season, let us recognize and revel in the complete Good News. The Orthodox in her hymns reiterates to us that Jesus Christ, the Babe in the Manger is the Sovereign Creator, the Holy Judge, the Sinless Sacrifice, the Victorious Conqueror, the King of kings and Lord of lords. Do not keep Him a Babe.

"For seasonable weather; for abundance of the fruits of the earth; and for peaceful times, let us pray to the Lord." This is part of the litany which is chanted so often in the church. We hear it so often that we may not pay too much attention to it. We were reminded of the importance of this prayer when we talked to a man this fall who had come for a visit to this country from the Carpathians. We asked him how the harvest was knowing that they depend for food on what they can grow. He answered that it was a very dry year, the cabbage, which feeds them most of the winter, grew for a while and then collapsed leaving them little to put by for the winter months. "For seasonable weather, for abundance of the fruits of the earth" now gets a more fervent "Lord, have mercy" from us.

•Second Day

prayer offered to the Birthgiver by the Old Believers.

This day was also observed in northern Russia with a special acknowledgement of midwives. Kasha (cereal) is cooked in a special way. This is "Babas' Kasha." Babushkas are invited as guests and among other food they are served this special dish.

Customs such as these certainly highlight the second day of Christmas, and it becomes more meaningful when known as the Synaxis of the Mother of God or even Salomendi instead of just getting the numerical designation of the second day of Christmas.

ALASKA FUND

It has been brought to our attention that the Orthodox Church will be observing the 200th year since missionaries first came to Alaska and that for almost one-fourth of this time **The Orthodox Herald** has been sent there with the help of our readers. Many of the communities where the Orthodox Church was established are very small. Almost all of the inhabitants may be Orthodox but there is not enough of them to support a priest. Various methods are being employed to try to help these Orthodox stay spiritually strong. Our paper going to them helps them learn more about the faith, gives them an idea of what is happening in the Orthodox Church at large and lets them know that someone cares. Many thanks to those who helped to send copies this month. Nettie Jury, John A. Sahonichik, Anonymous (4), Dolores Golock, Frank Pelak, Ethel Watlock, Pauline Levitsky, Anne Habijanac, Mr. and Mrs. John Debryn, Anna Wentovich, Dorothy Laskovich.

A HARD TASK

Sometimes we seem crushed by the weight of life's responsibilities, and we feel we just cannot cope. We would do well then to pause and realize that we do not work alone. We can claim the promise that God made to Joshua and countless other men and women since. The promise that He will be close beside us all the time.

Our difficulties will not necessarily disappear, but we will discover a source of inner strength enabling us to see things in their true perspective. And our faith will grow stronger as we learn that God's power will sustain us in every situation.

What is this promise that God made to Joshua and to us? It can be found in Joshua 1:9. "Be strong and of good courage; be not afraid, neither be thou discouraged: for The Lord your God is with you wherever you go."

•Kitchen Corner

Worcestershire sauce, salt and pepper. Mix well.

Place 1 to 2 Tbls. rice filling in cabbage leaf. Roll, pushing in ends. Place into heavy pot. Prepare sauce: Brown flour in oil, stirring constantly. Add liquid remaining from tomatoes. Cook until thick. Add 1 can tomato soup, chopped onion, chopped celery and salt and pepper. Mix all well, add to cabbage rolls in pot. Cover and bake in 350 oven for 2 hours or simmer on top of stove.

Optional: You may eliminate the green peppers, oregano and Worcestershire sauce. Add a few cloves of garlic. You may use drained can of washed sauerkraut instead of tomato soup, and celery. You may want to add a few soaked dried mushrooms along with the fresh or canned ones and saute them together. I have even eaten these with a handful of raisins added to the filling along with a dash of thyme.

DO NOT IGNORE

Several months ago we printed an article called the "Age Wave." We received many comments on this article. Many older people felt that although they were always active in their parish and continue to be they are ignored. People seem to look through them and not see them.

Sometimes by the same people who consider old houses, old books, antique furniture, even a favorite old chair or stuffed toy as treasures. What makes them so precious? Old things are precious for many reasons — they bring back beloved memories; they represent wisdom collected over generations; they remind us of experiences of security and belonging and of loved ones; they have the power to take us back to a time when life was "good" (or so we imagined); they create bonds between us and people of ancient times; — the list could go on and on.

How much more should we treasure persons who are old — for their wisdom, for the experiences of security and belonging they have given us, for the good memories, the generosity and devotion they represent?

PRAYER: Lord our God, we pray in thanksgiving for the older persons in our world. For their wisdom and years of dedicated service, for the gentle lines on their faces and their spirit of faith and prayer. For all this, and much more, Lord, we thank you again. Amen.



EDITORS NOTES

Most of you will receive your copy of this issue of **The Orthodox Herald** early in December. You may well ask, why does the Orthodox Church fail to even mention the Nativity until Christmas Eve or the Sunday before. In truth, the Church does remind us that the Nativity is coming, but these reminders are sung at the Matin Service and very few people attend them. Starting with the Entrance of the Virgin Into the Temple on Nov. 21/Dec. 4, the words "Christ is Born! Glorify Him!" are sung on that day and at every Sunday Matins until the Nativity. Besides this, on St. Andrew's Day Nov. 30/Dec. 13 two more hymns are added which tell about what will happen on the day of Jesus' Birth. St. Nicholas' Day on Dec. 6/19 adds a hymn which tells us how the whole earth prepares to glorify the Birth of Jesus. If it is impossible for us to attend the Matin Service, let us add this to our daily prayers.

"Lord, as we are in this season of Advent, help us to keep our eyes and hearts fixed on the true meaning of this time. May we get ready for your coming by recalling the story of your first coming in Bethlehem. May we be true to prayer and to the reading of the scriptures and to the service of others. Bless our Advent observance and help us carry through the days of Christmas. We pray this with joyful hearts. Amen."

We appreciate the many calls and letters we have received concerning the articles on Father Toth. These have added much to our knowledge of his life. It was especially interesting to receive notes from some of you who had been baptized by him and telling us that you had attended Sunday School held by him when he was the pastor in Wilkes-Barre, PA.

We greet all of you with the words from the Vespers of the Nativity: "O come, let us rejoice in the Lord, as we declare this present mystery: Christ is Born! Glorify Him! Slavite Eho!

Christos Razdaetsya!

Father and Matushka Stavgen

THE CANONICAL TRADITION
(No. 7)

3. The Characteristics of the Church's Law

(a) Applicability of Canon Law. Any discussion of the characteristics of the Church's law must necessarily address the question of the applicability of the holy canons to today's realities. Viewpoints expressed on this vital issue range from one extreme to the other, and are mutually exclusive. On the one hand, there are those who revere the letter of the canons. But as has already been remarked, "no one seems to absolutize all of them." (John Meyendorff, "Contemporary Problems of Orthodox Canon Law," *The Greek Orthodox Theological Review 17* (1972): 41.) Then there are those who deny the relevancy of the entire body of canons in its present state. Obviously, both views leave little room for a concilatory approach but rather tend to polarize

In order to effect a rapprochement between the widely divergent views just mentioned, the question must first be asked: How were the holy canons meant to be understood? Nicholas Afanasiev, in his article entitled "The Canons of the Church: Changeable or Unchangeable?" offers a formula which might be acceptable to all factions, *(St. Vladimir's Theological Quarterly II* (1967) 54-68.): "Canons are a kind of canonical interpretation of the dogmas for a particular moment of the Church's historical existence... They express the truth about the order of Church life, but rather than expressing this truth in absolute forms, they conform to historical existence" (Ibid., p. 60). Such a formula recognizes the absolute validity of all the canons as practical aids which gave expression to doctrinal truths at some point in history. Some of these aids, however, it sees as having outlived the purpose for which they were originally intended, i.e., they are conditioned by time. Consequently, they cannot give expression to doctrine without causing distortion, simply because they were intended for another era. This, of course, cannot be said of all the canons, since there are many which express doctrine as clearly today as when they were first adopted by the Church. Therefore, while some canons continue to reflect doctrine in practice, others do not and must be seen in historical context in order to be understood. The following example will illustrate this point.

It is a doctrine of the Church that the ecclesiastical hierarchy is an institution ordained by God. There are canons which express this doctrine, but in conformity with the era in which they were adopted. Canon 5 of the Holy Apostles forbids a bishop, presbyter, or deacon to put away his wife under the pretext of religion. A later decision of the Sixth Ecumenical Synod introduced celibacy for the episcopate and directed that all previously ordained bishops should leave their wives. This synod was correct when it said that it was publishing the new decree "not with any intention of setting aside or overthrowing any legislation laid down by the Apostles, but having due regard for the salvation and safety of people and for their advancement." *(Ibid., p. 63)* The apostolic canon expressed a doctrine concerning the ecclesiastical hierarchy, but in conformity with its era. When the historical conditions of life changed, so too did the manner in which this doctrine was expressed.

Lewis Patsavos, Ph.D.
Canonist

•Bible Study

"tree" from Joseph all the way back to Adam. This genealogy agrees at some points, especially the time after Abraham, with that of Matthew but it differs in other names. Luke, like Matthew, had his audience in mind. In some respects it differed from Matthew's as Luke wrote for the Gentiles as well as the Jews. He like Matthew wanted to underline certain features rather than establish a strictly historical line. Some scholars think that the genealogy of Luke traces the "Family Tree" of Mary and that the name of Joseph had been substituted for that of Mary by virtue of the legal marriage.

Many books have been written on the genealogy of Jesus and to study the lives of those mentioned in the reading would make it of more interest to us when we hear those "strange" names read on the Sunday before the Nativity.

MISSION FUND

Copies of **The Orthodox Herald** go to places other than Alaska to help in Mission work. Helping are Dorothy P. Laskovich, Anonymous (3), Frank Pelak, Dolores Golock, Nettie Jury, Mrs. George Tarasovich, Anna Wentovich, Ethel Watlock, Andrew Belokopitsky.



I always have twelve different foods on the table for Christmas Eve Supper. Even though there are only the two of us we keep the old traditions. I buy some straw at the florist or at a craft show, bring out a white tablecloth, place a candle into a glass filled with grain, and make sure the vigil light before the ikon is lighted. If we have guests, I make more elaborate courses, but I have found that I can have a very traditional menu without having a lot of leftovers. Most of the food is enjoyed as part of the Christmas dinner, especially the stuffed cabbage-holuptsi.

I found that the lenten holuptsi also had a prominent place on the table in the Carpathians. Since we have an access to more fresh vegetables and spices here, our holuptsi may be a bit fancier. Here is the Bohush family recipe for Lenten holuptsi — better the second day.

Lenten Holuptsi

1 cup rice
2 cups water
1 cup mushrooms (fresh or canned)
2 green peppers
1 onion
can tomatoes
oil
dash oregano
dash Worcestershire sauce
salt and pepper
head cabbage

SAUCE:
1 can tomato soup
1 Tbls. flour
3 Tbls. oil
1 chopped onion
2 stalks celery
salt and pepper

Cut around core of cabbage. Carefully place cabbage into boiling water. Simmer until maleable. Remove leaves one at a time if necessary. When cool, cut away the thick rib from cabbage leaves. Boil rice until water is absorbed. Saute diced green pepper and chopped onion until soft. Saute chopped mushrooms. Drain tomatoes. Chop up the tomatoes. Add together with the peppers and mushrooms to the rice. Add oregano,

Continued on Page 46, Col. 3



DECEMBER 1992

1. Luke 12:42-48
2. 12:48-59
3. 13:1-9
4. 10:38-42, 11:27-28
5. 9:37-43
6. Luke 10:25-37
7. 14:12-15
8. 14:25-35
9. 15:1-10
10. 16:1-9
11. 16:15-18, 17:1-4
12. 9:57-62
13. Luke 12:16-21
14. 17:20-25
15. 17:26-37
16. 18:15-17, 26-30
17. 18:31-34
18. 19:12-28
19. 10:19-21
20. Luke 13:10-17
21. 19:37-44
22. 19:45-48
23. 20:1-8
24. 20:9-18
25. 20:19-26
26. 12:32-40
27. Luke 18:18-27
28. 20:27-44
29. 21:12-19
30. 21:5-7,10-11, 20-24
31. Luke 21:28-33

BIBLE STUDY

Many times there are two or more Gospel and Epistle readings assigned to be read on a Sunday. An example of this is the two Sundays which precede the Nativity of Our Lord and the Sunday which follows.

The Sunday which comes two weeks prior to the Nativity is called the Holy Ancestors of Christ. It falls between Dec. 11/24 N.S. and Dec. 17/30 O.S. On this Sunday the Church remembers the ancestors of Christ according to the flesh, together with all the Patriarchs of the Old Testament who were related to Him in any way. The special gospel reading is from Luke 14:16-24, which is usually read the 28th Sunday after Pentecost. The regular gospel for this Sunday is Luke 12:16-21 for those who celebrate the Nativity on December 25 and Luke 18:18-27 for those who celebrate the Nativity on January 7. The special Gospel reading from Luke 14:16-24 is the parable about those who have rudely declined the invitation to the banquet of the king and were replaced by men and women from all lands and from all walks of life. The lesson given to us is whether we will decline the invitation when it is extended to us and what excuse shall we give?

The Sunday before the Nativity is dedicated to the Fathers in the genealogy of Jesus. All the just of the Old Law who were agreeable to God from Abraham to St. Joseph, the spouse of the Mother of God. The reading from Matthew 1:1-25 traces the genealogy of Jesus according to the flesh. Many times this is the only gospel read on Sunday although there is another one according to the Sunday it is after Pentecost.

There are two genealogies "Family Trees" given for Jesus in the Bible. The one read on this Sunday from the first chapter of Matthew in no way claims to be of strict historical exactness. The author does not intend to draw up a complete list but rather to call attention to certain names and to the characteristics they evoke.

It is divided into three groups of fourteen generations. This is technically known as a mnemonic, that is a thing so arranged that it is easy to memorize. As Matthew wrote for the Jews, he used certain symbolic considerations. It could be that this division related to the waxing and waning of the moon, each of which lasts for fourteen days, which a Jewish belief held to be a sign of the destinies of Israel. Perhaps it was due to the fact that the Hebrew name of David consisted of three letters whose numerical value is fourteen. Whatever the reason, Matthew wanted to show that the Messiah was of the race of Abraham and the house of David.

The other genealogy is to be found in St. Luke 3:23-38. Luke traces Jesus'

Continued on Page 47, Col. 3

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